1: Nimuendajú E-5 (1929–1936) 1946 SOS Timbira SOS

The upper margin of the decorated surface is marked by an obtuse angle between the shoulders, the apex lying below their level. From this boundary the decorator glues the down on the body so that it extends halfway down the forearm and lower part of the leg, leaving the genitalia free. The downless parts of the body, excepting usually the face, are reddened with urucú.

The tamhą'k do not wear the continuous down covering of others, but have, both in front and in back, two stripes the width of a hand, one on each side of the body. Each stripe extends from the claviele or shoulder blade down to the middle of the lower leg. A somewhat narrower stripe of down is glued on the front and the back of each arm. At all joints the stripes are interrupted.

For gluing the down the Indians use the almecega rosin of *Hedwigia balsamifera*, which has a very agreeable odor. This is the only pleasant feature in the procedure, which involves the chewing of babassu seeds and spitting the oily juice on the rosin previously smeared over the palms of the hands. Rubbing the palms together produces a somewhat tough, yellow ointment, which is clapped on the subject's skin, and rubbed into it. Then another operator immediately dabs the falcon down on top. So long as the decoration is fresh the wearer looks rather attractive in his snow-white raiment of down. But soon after, especially after bathing, the covering grows very unsightly; however, its vestiges persist for over a week. Hairs, which it is true are almost lacking on the Indian skin, have a disagreeable way of adhering to one another because of the rosin, and wherever a man sits or lies down he gets stuck. I have a veritable horror of this procedure, but as a member of the tamhą'k organization am obliged to submit to it whenever I return to the tribe after a prolonged absence.

By scraping of the young leafstalks of the paty palm (*Orcus* sp.) one obtains a light pinkish-yellow wool that is stored and applied like falcon down. But while the Apinayé uniformly employ this material in place of falcon down, which is not customary among them, the Rąmkõ'kamekra restrict its use to members of the Duck society.

Miscellaneous.—Finger rings (hukrẽčẽčą) are constantly worn by both sexes. Originally they were black and inconspicuous, being made of the caudal skin of the chameleon (*Iguana tuberculata*) and the teyú (*Tupinambis teguixin*). Today men and women crave silver and brass rings of European make with glass stones. Whenever possible they overload themselves with these ornaments to an unesthetic degree, or suspend them from the necklace, this consisting nowadays mostly of glass beads and some pendant, which occasionally both sexes wear from infancy to old age. However, even today the seeds of a grass (*Scleria* sp.) are fashioned into beads to be strung. In order to be able to perforate them it is necessary to grind them to a point on a whetstone at one spot. This is effected with the aid of a fragment of *Lagenaria* bowl with a little opening just large enough to have the curvature of the *Scleria* seed project somewhat when it is put on top. The worker seizes the slightly bent bowl, presses the seed on top of the hole with the tip of the index finger, and grinds off the projecting curvature.

Infants often also wear wrist and ankle cords with pendent bits of all sorts of wood and roots or little bones and seeds, to which medicinal virtues are ascribed. Wristbands (mepače) of babassu grass are worn by girls and young men; only the men wear bands of the same material on the upper arm and forehead, as well as knee bands of either cotton or babassu grass (pls. 3, *c*, *d*; 11, *c*, *d*).